لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

KHILAFAT LIBRARY

THE

REVIEW

OF RELIGIONS

March 1964

ROR

EDITORS

S. D. AHMAD M. G. AMAHD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

For inside Pakistan

Nazir Islah-o-Irshad
Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

KHILAFAT LIBRARY

Printed at the Nusrat Art Press, Rabwah
and published by M. Masu'd Ahmad B. A. for the Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD M. G. AHMAD

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi, U.S.A.
Prof. Chaudhry Muhammad Ali M.A.
Ch. Ali Muhammad B A., B.T.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

Annual subscriptions including Packing and Postage :

1.	Pakistan, India and Cylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Notes :— All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

KHILAFAT LIBRARY

1. Editorial ... 71

2. A Verse from the Holy Quran ... 75

3. The Purpose of Man's Creation ... 77
Translated from a speech by the Promised Messiah

4. Flexibility of Islamic *Shariah* ... 79
Malik Saifur Rahman

5. Shiahs & the Collection of Hadith ... 85
M. Muhammad Ismail of Panipat

6. Why Four Hundred million Muslims Follow Muhammad ... 93
A. R. Khan Bengalee

THE REVIEW OF RELIGIONS

RABWAH, WEST PAKISTAN.

Vol. LVIII MARCH 1964 No. III

KHILAFAT LIBRARY

EDITORIAL

By the grace of God on March 15 next, the triumphant march of the advancing forces of Islam and Ahmadiyyat under the leadership of our great Head, Hazrat Mirza Bashir-ud-din Mahmud Ahmad, the Promised Reformer and Second Successor to the Promised Messiah, will reach and cross yet another milestone—the 50th to be precise—on the road to ultimate victory. Sent in the image of the Promised Messiah and invested with the high office of Khalifah, he has led the Community successfully and brilliantly, through thick and thin, in the teeth of all kinds of opposition, all kinds of trials and tribulations, oppression and persecution. Whatever the sacrifice in terms of time, energy or money or health he gave and dedicated his all in a spirit of utter and total surrender to the cause of Islam. With truth in his heart and

truth on his tongue he has kept on moving forward and whatever the odds against which he has had to work. Not for once, not even for a passing moment has he ever relented or relaxed, flinched or hesitated. With a firm, forward and confident step, he has always marched on full of faith in God and the ultimate triumph of his cause. Difficulties have been immense and opposition great. But he has always pressed on in the face of all hazards. Hemmed in on all sides by the forces of evil and darkness, he has kept on moving ahead radiating love and light reflecting confidence and success. For fifty great years has he presided over the affairs of Islam and Ahmadiyyat. He has prayed and wept and worked and suffered for Islam and for us who have had the good fortune to be his followers. His benevolence is not confined to Ahmadies alone. It embraces all—every Muslim and indeed every human being. He has sacrificed his rest and comfort so that we might live in eternal rest and peace. He has suffered so that we may be saved. Each individual, man, woman, child, adult and old man has basked under the sun of his care and affection. He is a man apart with his qualities of leadership, of head and heart. His singleness of purpose and his lifelong devotion to and relentless pursuit and promotion of the ideals of Islam have been the pride and inspiration of his followers and the wonder and dismay of his enemies. He is great in every sense of the word. It is difficult to assess or even to emulate his services to the cause of Islam or to give an idea of the debt which the Community or the nation or indeed the world at large owes to him. We leave it to the future historian and the coming events to evaluate his work. Suffice it to say that he has work-

ed and guided and led for fifty eventful years, with amazing brilliance and success sparing no pains, no sacrifice and denying every rest and comfort. For fifty epoch-making years the world has marvelled at the rare and inspiring spectacle of an inspired leader leading his inspired followers not for material power or gain but for the spiritual emancipation of all, fearing none except God, considering no price too high, no effort too great for the realisation of the ideal for which Islam stands. There could be no greater objective proof of his truth and spiritual eminence that for half a century God has been his sustenance and succour against all else. His opponents came and went the way of all opponents of truth while he prospered and continues to succeed beyond all expectations. His followers have swept everything before them and Allah has attended his efforts with success whereas the designs of his ill-wishers have recoiled on them. His days are great and memorable indeed. He is indeed the Promised son who was to have been responsible for carrying the message of Islam to all corners of the world. Let those who have eyes to see, mark that he indeed is the true and living medium and means to real communion with Allah, the only link on earth, between God and man and the only door which opens into the sanctuary of divine love and pleasure. For, he alone represents the Promised Messiah and his Master Prophet Muhammad (peace and blessings of Allah be upon him) on this earth. Therefore it is that you cannot reach God except through him. He is most surely the person on whom God descends. He indeed is the living proof of the living Prophet and the living God. He is human but he occupies vital and important place in the divine scheme of things.

The future of the world is tied to his apron strings. He certainly is the Promised son and Reformer in whose days evil and irreligion and disbelief were to demolish themselves and Islam was to be replaced on the supreme pedestal from which it had been displaced. It is in his days that God shall establish this Heaven on earth and peace shall prevail; when indeed people shall know no religion except Islam, no prophet except Muhammad (peace and blessings of Allah be on him) and no God except Allah, the Gracious, the Merciful.

KHILAFAT LIBRARY

On the auspicious occasion of the Golden Jubilee of his Khilafat, we cannot do better than turn to God in all humility and thankfulness and pray for his long, healthy and prosperous life. May He witness the fulfilment of all the prophesies about Islam and Ahmadiyyat. May the world recognise him and his greatness. May God grant us the strength to shed all weakness and sinfulness and give us the opportunity and will and courage to follow in his footsteps and work like men possessed of all earnestness and sincerity, to bring nearer the realisation of the ends dearest and nearest to his heart. May He make us his worthy followers. May our grateful hearts be fitting monuments to his greatness and to the debt we owe to him. May Allah's will be done. Amen.

A verse from the Holy Quran———

لست عليهم بمصيطر

KHILAFAT LIBRARY

The verse quoted above lays down one of the most basic and significant principles of Islam. It prescribes a positive limit to authority and confers on the individual the right of the freedom of conscience once and for all. Addressing the Prophet, Allah unambiguously declares :

لست عليهم بمصيطر

"Thou hast no authority to compel them".

Human effort, in matters of religion and conscience, must not go beyond persuation and advice. The moment the Reformer or Messenger assumes the role of a task - master, he surrenders his position as reformer and becomes a dictator. Because dictation can never lead to reform. It can produce hypocrites. It can succeed in creating an illustion of reform which is temporary and deceptive. Reform to be genuine and real, must come from within. Its springs lie too deep for external approach. Religion, therefore, is most surely the "willing suspension of disbelief" on the part of the individual concerned. Throughout the religious history of man the individual's right of freedom has been ignored and usurped again and again. In our eagerness to reform, we tend to use the wrong methods and defeat the purpose of the reform itself. Even though Islam does not recognize any official church, there has always been a breed of dreaded task-masters who arrogate to themselves the authority to stand guard over others, to compel them to behave as they ought to behave, to believe as they ought to believe and to act as they ought to act. Individuals are expected and, not unoften are forced to measure up to the correct specification of prescribed behavior and belief. Thus individuals as well as groups both tend to become dictators in matters of conscience. If points of conscience were to be decided through compulsion, the criterion of rightness and wrongness would shift from right to might. Anyone who holds the reins of power would have the right to decide for others and compel them to toe his line. But in this verse the Holy Quran confers the right to think for one's own self on each indinipual in his own right. It does not permit even the Prophet of Allah to use compulsion

and stand guard over others as a task-master. It is significant to note that this verse was revealed at Mecca, when the Muslims were a persecuted minority and the non-believers had in fact assumed the role which God denied even to the Prophet himself. The Meccans compelled the Muslims to go back on their beliefs and employed all physical methods of persecution to make it as hard for the Muslims to believe as possible. Allah advises the Prophet that when in times to come the tables are turned and the Muslims are in a majority over their erstwhile persecutors who deny to the Muslims the sacred right of freedom of religion, it should be his duty to guard against the sin of lording it over others and usurping this sacred right. The verse is both a prophecy as well as a warning. It is a prophecy as it anticipates the time when the reins of power would pass to Muslim hands. It is a warning as it pin points the danger of compelling others in matters of religion. It warns the Muslims against this grave violation of Divine commandment, because in over-zealousness, with even the best of intentions we may be guilty of a serious trespass against this basic human right. Once this right is injured the whole apple cart of religion is upset. For religion without freedom is no religion. It is regimentation. All pressures, economic, social and political are unhealthy and immoral. That is why elsewhere Allah says :

لا اكراه فى الدين

KHILAFAT LIBRARY

"There is no compulsion in religion".

On closer scrutiny it will be found that this Quranic warning is the key to the peace of the world. It recognises every individual as independent and an end in himself. He is subject or subservient to none. When he distinguishes between right and wrong, good and bad, he is exercising a right which is inherently his as a human being. It is a right which has been conferred on him by God and which no amount of dialectical reasoning can take away from him. Islam will always support him in his just stand to protect his right to think freely and to act freely.

The Purpose of Man's Creation

(Translated from a speech by the Promised Messiah)

Try to realize the fact that the purpose of creation is that you worship God and surrunder yourself to His will. Material gain should never be an end in itself, that is why I have repeatedly empbasized the fact that this is the only purpose for which man was born. And from this alone he has digressed. I don't advise you to give up the world and forsake your wives and children and take refuge in some jungle or in an inaccessible part of a mouutain. Because Islam does not permit it. Nor for that matter does Islam recmommend celibacy. On the other hand Islam wants man to be active, alert and efficient. That is why I want you to promote your vocational occupations with effort and zeal. The Holy Prophet (on whom be peace) is reported to have said that a cultivator who fails to cultivate his land well, shall have to account for his failure, before God. It would be a mistake therefore, to think that one should sever all connections with the world. What it really means is that the aim of our actions should be to please God and to subjugate our desires and purposes to His will.

Remember that a man whose sole ideal is to live a life of luxury and who considers food, drink, dress aud sleep as the sole criterion of successful life is in fact, guilty of perverting human nature. As a consequence, his faculties would cease to function and wither away. For iustance, if the timber meant for furniture is found unfit for making chairs or tables, it will naturally be burnt as so much firewood. Similarly the real purpose of man's creation is to serve and worship God. If he spoils his nature through external causes and ulterior connections the fault does not lie with God. It is to this fact that Quranic verse

قل ما یعبؤبکم ربی لو لا دعاؤکم

refers.

KHILAFAT LIBRARY

Once I saw in a dream that I am standing in the midst of a jungle. A long ditch runs across it from East to West. Along this ditch a number of sheep are laid for slaughter. Each butcher has a large knife placed on the throat of the sheep he is appointed to kill, while he himself looks towards the

skies. Near by I walk to and fro. On seeing this sight I feel that they are waiting for divine orders. And I recite the verse:

قل ما يعبؤبكم ربى لولا دعاؤ كم

Whereat the butchers set about plying their knives and say, 'what are you after all ! you are nothing more than sheep which eat dirt and rubbish'.

In short, God is interested in the life of a man who fears Him and has regard for his survival. But he who flouts His will has no claim on his love and lands himself in fire. We must therefore rid ourselves of dominance of everything Satanic. As chloroform brings on sleep, so does Satan destroy man and put him to sleep of senselessness out of which they never wake up.

KHILAFAT LIBRARY

Flexibility of Islamic Shariah

Malik Saifur Rahman,

It is an established fact that the Law of Islam is comprehensive and covers every aspect of human life. It transcends the limitations of time and space and is valid for all times to come. In spirit, it is basically immutable and unchangeable. But in point of detail and external applications it is commensurate with our social requirements and is flexible and in keeping with the highest phases of social development. It is agreed on all hands that when society becomes corrupt and the application of the Islamic law becomes difficult and vested interests begin to exploit certain parts of the Islamic law quite against the letter and spirit of Islam, and the man in the street starts behaving in an irresponsible manner even where vital issues are involved, the powers that be in order to stem the tide of social evils, are empowered to take certain actions subject to certain prescribed conditions.

There are two important conditions precedent to such an action :

KHILAFAT LIBRARY

(1) Social Reform should be multifaced, to select certain evils for eradication and to reject others arbitrarily might lead to failure. It does not mean that we should not make any selective effort at partial reform. Such an effort does have some uses, but will yield full value for the effort only when in an attempt at planned reform we propose to attack social evils on every front particularly when such reforms assume the shape of legislative measures. Also we must not lose sight of the resultant social implications or the added responsibilities of the government which are the result of such a legislation. We will have to guard against this danger if reform is to succeed. Otherswise respect for law will disappear and the reform of one evil will mean the emergence of a number of other social evils.

(2) The proposed reform should not be inconsistent with the spirit of Islamic law and should, in fact, be meant to promote and establish it. It should not be taken in hand out of regard for sheer novelty or mimicry. Similarly while initiating such a

reform, we must scrupulously keep in view the principles laid down by Islam for such a change.

God will surely bless our efiorts at reform if we keep in view the conditions mentioned above and enlightened sections of the *Ulema* will certainly support such a change. It would be a pity if we were to emphasize and exploit laws which promote our interests and ignore the duties which these laws entail. Unfortunately the position, which obtains today is that we tend to utilize and emphasize certain sections of the law of *Shariah* to serve certain ends, and ignore certain others which clash with our interests. For instance, Islam, as a matter of principle, places no embargo over the ownership of wealth acquired through legitimate means. But at the same time it has laid down certain definite conditions under which this wealth is to be spent. Those who exploit the right to ownership granted under Islamic law and invoke this right in their support but disregard with impunitv the clear injunctions of Islam about how wealth should be spent, are guilty of abusing the freedom of ownership granted by Islam.

KHILAFAT LIBRARY

It is absolutely illegal to change or restrict those express, basic, clearly defined laws of Islam which have been positively enjoined by the Quran and the *Sunnah*. Similarly it is equally illegal on the part of any government or society to permit or to compel to do what the Quran and the *Sunnah* clearly prohibit. As a matter of fact, such an action would constitute a serious trespass against religion, for the law of *Shariah* is based on the principle that it consists of divine commandments which God Himself enunciated and revealed for the guidance and good of man. This is the one fundamental principle which no Muslim on earth would deny. For once we accept this principle no rational justification remains for the view that we can frame laws which are better than the laws framed by God. In a state which claims to be Islamic no possibility is left for initiating any change on the ground that a certain law of *Shariah* is meaningless and defective. It would injure the finality of the law of God. And strength of law inexhorably depends on its sanctity and inviolability. This permanent and immutable part of the *Shariah* deals with beliefs, worship, morals, life after death and *muaamlat*.

Allama Shatabi discussing this principle in his treatise الموافقات says :

> "No change at no time can be introduced in any fundamental principle of *Shariah* which deals with worship. Because the laws of religion and the principles of faith and unity of God are eternal and immutable. Hence it is that in every land and age strict obedience, in letter and spirit, of such fundamental principles is binding and obligatory".

KHILAFAT LIBRARY

Laws which can be called secondary or derivative laws belong to the second category of laws. They are not fundamental laws of *Shariah* and admit of interpretation. Since these laws are meant for the good of man and the reform of society, therefore, change of time and place would necessitate a revision of these laws. The Universal law of Islam was applied at first among Arabs. Therefore, of necessity, the social conditions of the Arabs and their habits and customs had to be kept in view. As a matter of fact, applied law of Islam meant as applied to the conditions of Arab society obtaining at the time. Needless to say that these parochial and particular applications of Islamic law cannot be universalized and accepted as part of the fundamental law of Islam. Therefore, it is perfectly legal and in keeping with the spirit and genius of the law of *Shariah* to modify or restrict the legal application of such secondary laws when the good of society or change of circumstances demand. Difference of opinion among Muslim jurists is in itself an argument in favour of such freedom to revise the application of these secondary laws. Imam Shahab-ud-Din Abul Abbas Ahmad bin Idris Maliki, while discussing this topic in his book الاحكام فى تميز الفتاوى من الاحكام

says :

> "Once I was asked, 'Will these *Fatawas* (verdicts) discussed by the Jurists in their books become invalid if the conditions of society change and will new *Fatawas* be delivered to meet the new conditions or will you say that 'we are *muqallids*

and do not have the capacity of *Ijtehad*', therefore we will not deliver any new *Fatwa*"?

"I said that all the laws of *Shariah* are subject to the categories of cause and effect and therefore with the change of time and place, habit and custom and indeed of conditions in general, the laws of *Shariah*, too, will undergo a corresponding change. And this kind of change will not constitute *Ijtehad* on the part of *Muqallids*,. Because it is such a principle in the light of which the *Ulema* have practised *Ijtehad* without exception. We, too, follow them and try to reinterpret Islam, according to the needs of the time, and do not invent or add anything which is new".

KHILAFAT LIBRARY

Continuing he says:

"The different problems of jurisprudence relate to habits and customs. Change in the conditions of society will change the law concerning these problems as well".

The laws of Islam that Hazrat Omar modified during his days of Khilafat were, infact, secondary laws of the kind discussed above. For instance, in the days of the Holy Prophet of Islam, the tribe of a murderer was supposed to be responsible for payment of blood money. But in the days of Hazrat Omar the reorgnization of the army, civil and military administration took place and the military might of the tribes became centralized, and consequently the responsibility of blood money was shifted from the tribe of the murderer to the state.

Writing about this change the famous Allama Sarkhasi of the Hanafi school of thought says :-

"If it be alleged that the companions of the Holy Prophet agreed on a line of action which was against the known practice of the Prophet the simple answer to the allegation is that the line of action adopted by the comapnions was not against the practice of the Prophet but was,

instead, perfectly in keeping with the spirit and intention of the Holy Prophet's practice. They knew full well that the Prophet had assigned the responsibility of the payment of blood money to the tribe of the murderer, because in his days, the tribe to which a man belonged was the ultimate source of power and protection. And it was his tribe which he invoked in times of emergencies. With the establishment of a regular Army by Hazrat Omar, the centre of power and authority shifted from the tribe to the government. Sometimes it would even happen that people would fight on behalf of the government against their own tribe. Hence the change brought by Omar was perfectly in accordance with the demands of the *Shariah*".

Another example of change in the injunction by Hazrat Omar is that in the days of the Holy Prophet and his immediate successor, Abu Bakar, war-booty and the government proceeds were distributed equally among all. No distinction, whatsoever, was made in this regard either in point of status or services. It was Omar who raised the question and suggested to Abu Bakar that the system of distribution should be revised. His argument was that the new Muslims and those who had no brilliant record of their service to Islam could not be considered as being equal to those who were the first to accept Islam and whose services to its cause were matchless and of permanent importance. Hazrat Abu Bakar replied,

KHILAFAT LIBRARY

"I do not like to introduce any change in what the Prophet of Islam did and consistently practised. The reward of sacrifices and services lies with God. This money is distributed as subsistence allowance and as such it is better to have equality than inequality".

Hazrat Omar submitted to this decision but later on during his own Khilafat he changed this system and introduced a new system of classified stipends and subsistence allowances.

He declared that those who fought shoulder to shoulder with the Prophet under very trying conditions and supported him through thick and thin, deserve special consideration and preference over those who fought against the Prophet and accepted Islam only when the glory and power of Islam had been firmly established. The two connot be treated alike.

KHILAFAT LIBRARY

The third historical example of a change in these laws also belongs to the days of Hazrat Omar. In the days of the Prophet and Abu Bakar all agricultural land conquered by the Muslims used to be distributed among the combatants. When, in the days of Omar, the vast and fertile plains of Iraq fell to Muslim armies, the combatant soldiers demanded their distribution in accordance with the established custom in vogue since the days of the Prophet. Almost all the companions of the Prophet supported them. But Hazrat Omar rejected the demand and said :

> "If I distribute these vast lands among the soldiers, where from would the money be procured to meet the future government expenditure and for the maintenance of armies on our frontiers. I want the possession of the cultivated lands of Iraq to remain in the hands of the Iraqis themselves who should be taxed at a prescribed rate and with this income should be run the machinery of government in future."

After a lengthy discussion Omar succeeded in convincing the companions and consequently the old system of distribution of war-booty was basically changed.

There is yet another example of a similar nature. Omar disallowed the leading companions of the Prophet to leave Medina and to settle in far off lands. One reason why he refused permission was that these companions were important members of his advisory council and he stood in constant need of their advice. The second reason was that he was afraid that the migration of the leading companions to other parts of the state might result in the emergence of different centers of attraction which might harm in the long run the unity of Muslims.

Similarly he did not allow the companions in particular and different tribes of Arabs in general to purchase lands in the alien conquered territory and establish agricultureal farms there. What he meant was that since these people formed the nucleus of the millitary might of the Muslim empire their attention should not be diverted from their main vocation. If they allowed themselves to be engaged in vocation like agriculture Muslim military strength was bound to suffer.

KHILAFAT LIBRARY

Although they had every right under the Islamic law, to settle wherever they liked and pursue whatever vocation they chose, but Omar restricted the use of this right in view of political expediency and religious security. This however was the opinion and discretion of Omar. His successor Hazrat Othman removed these restrictions and permitted the people to go wherever they liked and to purchase land wherever they wanted.

The fifth example of such a change relates to *Ta'zir* which according to the Islamic *Shariah* is punishment which has been left undefined in the Holy Quran and whose limits are defined by the government of the day. About such crimes the Prophet (on whom be peace) had directed that in case the punishment takes the form of lashes the number of lashes should not exceed ten except in case of *Hadud* which means the punisment prescribed by God Himself. Since this directive by the Prophet was of a temporary and expedient nature, Omar had no hesitation in changing it with the change in conditions. Thus we see that he gave 100 lashes to one who had forged the official seal of the Treasury, in view of the seriousness of crime.

Sixth and last example of such a change is that the Quran and the *Sunnah* prescribe the punishment of 100 lashes and a year's banishment in case of a married adulterer. When Omar awarded this punishment to Rabiah bin Ommayya, he went over to the Romans and began to oppose the Muslims. Since the expulsion endangered the security of the country and militated against the spirit of punishment, Omar announced, "Henceforth I will banish no one". The famous Imam Fakhruddin Razi in his *Tafsir* says :

"Omar modified this law because instead of

punishing the culprit it helped him and even endangered the security of the realm".

In short, the examples given above conclusively prove that jurists agree that it is perfectly legal to introduce administrative or reformative changes in the secondary laws of *Sunnah* in view of the changing conditions of habits and customs and of time and place. We hold, however, that the following conditions should be kept in view precedent to such a change.

1. We can introduce changes only in cases in which the Quran and the *Sunnah* allow us to interfere.

2. The change should affect only the form and not the spirit of the laws because no change can be acceptable which affects the spirit of an Islamic law.

3. It should be ascertained beforehand on the authority of the *Shariah* or of some incontrovertible argument that the secondary laws concerned were meant for the time being and that with the change of time, a change therein has become unavoidable.

4. The change must not be inconsistent with uninterrupted practice of the *Ummah*. For a point of law which is closely related to the practical life of a people and which has occupied the attention of Jurists throughout the ages, does not admit of any reinterpretation unless it is corroborated by some recognized authority.

KHILAFAT LIBRARY

Shiahs & the Collection of Hadith

M. Muhammad Ismail of Panipat

The sayings of the Holy Prophet of Islam (peace be on him), technically known as the Hadith or Traditions were scrupulously narrated by his companions and diligently collected and preserved by the later followers. But just as the martyrdom of Hazrat Hussian in 680 A. D. gave rise to a political schism in the body-politic of Islam dividing the community into two rival factions of Sunnis & Shiahs so did it bring about a breach in the religious world of Islam creating two different channels of Islamic thought. The *Sunnis* representing the bulk of the Ummah (Muslim community) adhered to the Quranic teachings and the Sunnah of the Holy Prophet (peace be on him) ; the Shiahs developed an ideology based on the Imamate and personality of Hazrat Ali and the Twelve succeeding Imams. In the great task of collecting the traditions of the Holy Founder of Islam, Shiah collectors of traditions have followed a method which is altogether different from that followed by Sunni narrators and collectors of the traditions. (Ed.)

KHILAFAT LIBRARY

In this article we shall try to give a brief history of the collection and arrangement of traditions based on the authentic books of the Shiahs. According to the general belief of the Shiahs the honour of collecting, first of all, the sayings of the Holy Prophet of Islam (peace be on him) fell to the lot of Hazrat Ali who arranged them into four manuscript groups under the following headings :-

1. Zakat.
2. Declaration of Medina as a sacred city.
3. The constitution of Medina as enunciated by the Holy Prophet in the year 5 of the Hijra.
4. The farewell sermon at the last Hajj.

It is not clear whether the Holy Prophet himself had dictated the collection to Hazrat Ali or he (Ali) himself had collected and arranged the matter as he thought proper. But Imam Muhammad Baqar is of the view that it was all dictated by the Holy Prophet himself. The Shiahs firmly believe that

Ali's manuscripts were the first comprehensive collection after the Holy Quran which remained in the custody of the Shiah Imams till the end of the second century of the Hijra and are even to this day in the possession of the *hidden* Imam.

Other collectors of the Holy Prophet's traditions according to Shiahs are (a) Abu Zar Ghaffari, (b) Salman, the Persian and (c) Abu Rafi Aslam, the Copt, (a slave of Abbas). Abu Rafi's collection was known as '*Kitab-al-Sunan wall Ahkam*' which is now non-existent.

After Hazrat Ali and some of the companions of the Holy Prophet, some disciples of the companions and members of the Holy Prophet's family collected the sayings of the Holy Prophet, the chief of whom are Abu Qasim Asbagh bin Nabatah of Kufa, Abdullah bin Abu Rafi, Ubaidullah bin Hur jofi, and Yala bin Murrah. Shiah traditionists term collections of this period as *Asool* or books of traditions which the collectors directly heard from the holy Imams without having copied them from some manuscripts. The number of collectors who arranged the traditions in a book form is said to be nearing four-hundred and the books of traditions are termed اصول اربعمائة or the traditions as collected by four hundred collectors. This compendious collection forms the basis of subsequent books of traditions compiled by later *Shiah Ulema*.

KHIL RARY

We give below a detailed history of the Shiah collection of traditions during the time of the pious Imams :

1. *Hazrat Imam Zain-ul-Abidin.*

He started a series of lessons on the Holy Quran and the traditions which were attended by a large number of people in Medina. His own sayings are known as '*Sahifa-i-Kamila*' or the complete scriptures. The most renowned of his pupils was Abu Hamza Shimali who compiled two books on the traditions one known as '*An-Nawadir*' and the other as *Risala-tul-Haquq*'. Imam Zain-ul-Abidin died in 95 H. and Abu Hamza in 150 H.

2. *Imam Muhammad Baqar.*

The third stage of Shiite collection of traditions begins

from Imam Baqar's time. He delivered lectures on the Quran and the traditions throughout the whole span of his life. It is said that Jabir bin Abdullah and Jafi got as many as 70,000 traditions from him. The Imam died in 114 H.

3. *Imam Jafar Sadiq.*

The number of his pupils in Hadith is said to be about 4,000. Zarara bin Ayun, besides being a great traditionist was poet, literateur, reciter, and theologian. He is the author of the well-known book '*Al-Istataat-wal-Jabar*'. Another well-known pupil of his was Aban bin Taghlab. His book on the traditions is called '*Kitab-ul-Fazail*'.

4. *Imam Musa Kazim.*

He taught Hadith to a large number of people. One of his pupils Zaid Nars, by name, wrote a book on the Hadith. He died in 183 H.

5. *Imam Raza.*

He had a large number of pupils. *Fiqh-ul-Raza* and the *Epistle on the Principles of Faith* are his well-known books. He died in 183 H.

KHILAFAT LIBRARY

6. *Imam Hassan Askari.*

A large number of books on the Hadith saw the light of day in his time. Ali bin Ibrahim of Qum, Farat Karani, Zarif bin Nasih were the leading traditionists in his time. He died in 260 H.

After Imam Hassan there were others who compiled books on Hadith. These 'collections' are still in vogue among the Shiah communiiy. The foremost of the authors of these collections was Abu Jafar Ahmad bin Muhammad Barqi. He was not only a great traditionist and theologian but an authority on history, geography and literature. According to Yaqut the author of *Mujan-ul-Buldan* Abu Jafar was the author of about 100 books on history. Notwithstanding his vast knowledge of history and geography he did not win so much renown as he did by writing the book of traditions known as كتاب المحاسن *(Kitab-ul-Mahasin)* which is an Encyclopaedia of theology in 100 volumes.

The names of Ninety volumes of these are included in the "*Tarikh Tadvin-i-Hadith*". The size of the book can only be imagined. Up-till now only 21 volumes have been published, the total number of pages being 644 and the total number of traditions 2706. He died in 274 H. and was burried at Qum. According to another estimate he died in 280 H.

KHILAFAT LIBRARY

Another well-known name in this connection is that of Sheikh Abu Jafar Muhammad Kalini who is equally eminent in Shiah literary circles. His eminence among Shiah traditionists is as great as that of Imam Bukhari among the Sunni traditionists and his '*Kafi*' the book of traditions is as great as '*Sahih Bukhari*' among the Sunnis. Kalini produced his '*Kafi*' after a strenuous labour of 20 years and after the secrutiny of thousands of traditions and narrations. The '*Kafi*' earned for him the titles of '*Siqa-tul-Islam*' and the '*Majaddid of the third century of the Hijra*'. It consists of three parts :

1. *Asool* -traditions dealing with beliefs.
2. *Faruh*-traditions bearing on actions.
3. *Rauzah*-containing the Holy Prophet's letters to kings and his sermons on various occasions.

The book has 33 headings, each heading is called '*kitab*' or 'book'. Every 'book' consists of various chapters, each chapter contains numerons traditions. The total number of traditions is 16199. and according to another narration, the number is 16990. Of the traditions contained in the '*Kafi*' the author of the '*Lolo-al-Bahrain*' says that it contains 5072 traditions which are genuine, 118 which are trustworthy, 302 which are 'strong' and 9485 which are 'weak'. The '*Kafi*' is unique in respect of being the biggest of its kind. Up to now as many as twenty commentaries and synopses have been published and more are waiting to see the light of day. Abu Jafar Muhammad Kalini died in 329 H.

3. The third greatest traditionist among the Shiahs is Sheikh Abu Jafar 'Sadduq' *(*the truest*)*. Syed Murtaza Hussian writes of him, "Among the great learned doctors of Hadith Abu Jafar Sadduq shines as the sun or the moon ; the historic

background of his family is well-known. The total number of his writings is about 300 but the most crowning of all is the book called "*Kitab man la Yazharohu al Faqih*". It ranks next to the '*Kafi*' and some Shiah Ulema regard it even superior to the '*Kafi*'. The whole book consists of four big volumes and has 6593 traditions while according to others it contains as many as 8044 traditions.

Besides this book, Abu Jafar has some more books to his credit.

1. *Madina-tul-Ilm*'. It was a voluminous book of traditions and if it could be properly preserved it would have formed the fifth book of the series on Shiah traditions.

2. *Musadiqat-al-Ikhwan.* Syed Murtaza Hussian has rendered it into *Urdu* and has given it the name of Social Rights and Teachings of Muhammad and his progeny'. He has moreover written a commentary of the same. *Amali-al-Sadduq Musamma bihil-Majalis.* Its speciality lies in the fact that it tells us even the time as well as the place when and where the Holy Prophet uttered the words of a particular tradition.

3. *IIal ul-Sharai*'. It contains only those traditions which give the reasons for a particular directive as given by the Holy Prophet (peace be on him).

5. *Tauhid* or the Unity of God.

6. *Khisal.*

7. '*Oyun Akhbar-ul-Riza*'.

KHILAFAT LIBRARY

4. Of the traditionists of the Shiahs the fourth and the last is Abu Jafar Muhammad of Tus, who is known as '*Sheikh-at-Taifa*'. He died in 460 H. and was buried at Najef in Iraq. Abu Jafar Barqi writes of him as follows: "Sheikh Tusi was Khatam ul-Muhaddasin, and Hujjatul-Islam wal Muslimin (authority on Islam). His breadth of veiw and the vastness of his writings has made him unrivalled and matchless." At the time of his death he willed that he should be buried in his own house which should be used as Mosque and *Madrassa*, so that men may worship their God and learn the Quran and Hadith within his hearing. His will was carried through and his house remained the seat of learning for a number of years. The names of his 43 writings are given in the "History

of the collection of Hadith", but the two books on Hadith the "*Tahzib-ul-Ahkam*" and the *Istabsar fima akhtulifa min-al-Akhbar*" raised him to the height of glory and fame. The *Tahzib-ul-Ahkam*' has 393 chapters and contains 13590 traditions, while the *Al-Istibsar*' has three big volumes, 925 chapters and 5511, and according to others, 6531 traditions. The '*Istibsar*' is included in the Four Books of the Shiahs.

We may, with advantage, give a gist of the whole essay:

Just as the Sunni Muslims have selected six books called صحاح ستہ or the 'Six Authentic Books' out of the whole lot on the Hadith, so have the Shiahs selected four 'Authentic books' out of the whole lot of traditions.

They are as follows :

KHILAFAT LIBRARY

1. '*Kitab-ul-Mahasin*'
   by Abu Jafar Ahmad bin Muhammad Barqi. d. 274 H.
2. '*Kafi*' by Abu Jafar Muhammad Kalini D. 329
3. *Kitab man la Yazharo hu-Al-Faqih*" by Abu Jafar Sadduq D. 381.
4. *All-Istibsar fi ma Ukhtulifa min Al-Akhbar*" by Abu Jafar Tusi d. 460.

Besides the four pioneer traditionists there were others among the Shiahs who came later and made strenuous efforts for re-arranging the traditions. Briefly they are as under :

1. Allama Faiz Kashani, who compiled a synopsis of the 'Four authentic Books'. He died in 1092 H.

2. Sheikh-ul-Islam Allama Jaramili, who compiled '*Tafsil Wasail-ul-Shiah Ila Tahsil-i-Ahkam al-Shariah*' (six volumes). d. in 1104 H.

3. Allama Muhammad Baqar Majlisi, author of the *Bihar ul-Anwar*' (26 Volumes d. 1110 in *Isfahan.*

4. Sheikh Abdullah Bahrani contemporary of Allama Majlisi author of the "*Awalam* in 100 volumes).

5. Hussain bin Muhammad Tabrisi, author of the *Mustadrik-ul-Wasil Jamil*' d. 1320.

6. Syed Abdullah Bashir, author of the *Almaarif-ul-Akham* d. 1242 H.

7. Sheikh Abbas of Qum, author of the '*Safina-i-Bihar-ul-Anwar* d. 1359 H.

Why Four Hundred Million Muslims Follow Muhammad ?

(A Commentary)

A. R. Khan Bengalee,
Ahmadiyya Muslim Missionary in the United States.

An article under the above caption, written by an American writer, Robert Payne, was published in the New York Times Magazine of August 4, 1963. Although the author has tried to be fair in his criticism of the facts and incidents concerned, yet he has made some remarks which, are objectionable and uncalled for.

KHILAFAT LIBRARY

As to the author's remark about the 'Black Muslims' and 'Elijah Muhammad, I should only say that I do not really know much about Elijah Muhammad and his claim to be a prophet. If he really claims to be a "Messenger of Allah" as the writer of the article suggests, then he has gone far astray from the true teachings of Islam, for according to Islam, there can appear no prophet after the Holy Prophet, Muhammad, (peace and blessings of God be on him), except the one who explicitly claims to be a faithful follower of him.

And indeed such a prophet had appeared in this age in the person of Hazrat Ahmad of Qadian, who was raised to the rank of prophethood through being a perfect follower of the Holy Founder of Islam.

Again, in Islam, there are no communities defined on the basis of colour as, "Black Muslims" because Islam does not recognize any distinction of colour, caste or creed. According to Islam, all people whether black, white, red, or yellow, whether Brahmans, Kshatriyas or Shudras. Semitics, Aryans or Mongolians constitute one humanity, one brotherhood. There can be no distinction on account of race or colour, and for that matter, no racial or colour hatred. The Arabs cannot look down upon the non-Arabs, nor can the non-Arabs look down upon the Arabs ; the whites cannot hate the blacks, nor can the blacks hate the whites. All humanity is one brotherhood -

Children of one common Progenitor—Adam and creatures of One and Only Creator—Allah.

With these preliminary remarks, I would now proceed to comment upon some of the remarks made by the writer about the life, character and teachings of the Founder of Islam. As I have already stated, many of his remarks are true, but there are some statements which are against history and tradition; moreover, the language here and there, if not disparaging is certainly below the dignity of a Religious Founder who has, as the author himself admits, 400,000,000 followers.

1. To begin with, the author says that the events of his life "except the early beginnings", are clearly recorded in History. He seems to have presumed that whatever he does not know about his life, or has not cared to know, is not well established. Had he taken a little trouble to study his early life, he could have known that the date, the day and the hour when, the place where, and the conditions under which he was born, and the circumstances in which he was bred and brought up, are all recorded, in detail. The testimony of his foster-mother and foster-brothers are there to testify to his behaviour even at the time when he was given suck, and nourished as a baby.

KHILAFAT LIBRARY

2. The author says, "Something of the harsh, violent, beautiful landscape of Mecca entered into him". I wonder by what stretch of imagination he could attribute harshness and violence to a person about whose early life his foster relatives testify that even in his early childhood he was very mild and grave, and he never took part in the quarrels or rivalries of the children, except with a view to put an end to them; who, in his youth joined an association, the purpose of which was to help those who were oppressed, and the obligations of which he alone dischargeed most faithfully, even risking his own life; who when charged with the Mission, bore cheerfully for thirteen years the brutal and inhuman persecutions, and when he got the victory over the same persecutors, granted them general amnesty; who forgave the woman who served him poisoned meat and the man who had tried to kill him, finding him alone under a tree; who was so kind to the children that when he met

them, he would pat them affectionately ; about whom his servant testifies that, although he passed ten years with him, yet he never heard even "uf" from him ; who set all his slaves free, and laid it down that if any body beat or abused his slaves, the only expiation was to set the slave free.

3. The author then suggests that within a few years of the Prophet's death "armies proclaiming his faith stormed out of Arabia", thereby meaning to say that Islam was spread by force. The author ought to have known from history that although the early Muslims had to have recourse to fighting to defend themselves against their bitter enemies, and won miraculous victories agains the heavy odds, they never compelled the conquered people to accept their religion. The conquered enjoyed perfect freedom of religion. The Muslims fought only for the freedom of conscience, and the same they gave to their subject nations. India had been under Muslim rule for seven hundred years, yet the population there remained almost entirely non-Muslim. It was under British rule that Islam spread there rapidly. Islam penetrated into China and Indonesia and spread there, but not through any army of soldiers, but through the army of its honorary preachers, in the form of traders and explorers. In recent years also, as the author himself states, Islam has been gaining converts in Africa and United States. Is Islam gaining converts in these continents now by armies ? Nay, it is the beauty of its teachings and its spiritual force that have been conquering for it the hearts of the people.

KHILAFAT LIBRARY

4. The writer says, "As youth, he was like all poverty-stricken youths of Mecca ; sometimes a hired camelman." The wording of the statement is disparaging, true as the statement partially may be. The writer could have worded it in more dignified terms, adding that although he had to work in his youth as a shepherd or trade-agent, he was held in great esteem by his people who conferred on him the title of "*Al-Amin*" (the trustee) and "*Al- Sadiq*" (the truthful). The event of his being chosen, when a lad, the arbiter to settle a dispute that arose among the leading Meccan tribes regarding the right to replace the Black-stone in the house of God, shows in what great esteem he was held by his people in his youth.

5. The statement, "in his early life he took part in skirmishes between the tribes", has no corroboration in history, which, to the contrary, says that he took no part in the tribal feuds of his country, and used to repair to a cave for meditation and prayer for the solution of the ills of his society.

6. "Like all the other Meccans he worshiped the Black Stone," is another remark far from the truth. It was idol-worship and polytheistic practices of his nation that grieved him sorely, and led him to retreat to the cave to pray to the One True God. History records that he never had recourse to any sort of idle-worship, even in his early life.

7. Then follows a romantic statement to the effect that "attracted by his skill as a camel-driver and masculinity, a 40 year-old lady fell in love with him". How fantastic it is to suppose that a youth's skill as a camel-driver and masculinity infatuate a twice widowed old lady. But history gives an emphatic lie to his fantasy, and says that it was the reputation of his extraordinary honesty and integrity that led her to make the offer.

KHILAFAT LIBRARY

8. Then the author says, "To his grief, there were no male heirs of his line". That there were no male heirs to his line is, of course, a historical fact, but the modifying phrase, "to his grief, "is the author's own concoction. I wonder how he could penetrate into his heart and find out his grief. I wonder how he could atribute grief to one who, according to history and tradition, bore cheerfully, and never bewailed the loss of his four children. Once, while passing by a graveyard, he saw a woman bewailing at the grave of her son, wherupon he asked her to have patience. Not knowing that it was the Prophet, she retorted, "If your own child would have died, I could see how you bore it". The Prophet said, "I lost four children, and bore the loss patiently". In fact there is nothing in history or traditions to show that he ever expressed any sorrow or grief that he had no male issue.

9. Then again he says, "Perhaps being influenced by the wandering hermits called Hanifs, he first began to meditate alone in cave outside Mecca". How self-contradictory the idea—to learn the lessons of meditation from the hermits who keep

wandering ! The fact is that he was a lover of solitude and was given to serious thinking even from his childheod as has been evidenced by his foster relations. It was the social and moral evils of his people that drove him into the cave to think out remedies for them.

10. Again he says that he learned about Judaism and Christianity from Waraqa, a Christian. The author here seeks to divest the Prophet of his knowledge received from the Divine source. The Holy Quran is replete with strong refutation of the Doctrine of Trinity, the Crucifixion and God's having a begotten son. Now, if it be taken for granted that the Holy Prophet learned about Christianity from Waraqa who was a devout Christian, it is to be admitted that the Christians, of old, did not believe in Trinity, and that the Crucifixion Theory and Divine sonship of Jesus, are mere later innovations. If, by attributing the Prophet's knowledge of Christianity to Waraqa, the author is ready to accept its necessary corollary, namely, the falsity of the present day theories of the Crucifixion, Sonship, and Trinity, and thus shake the very foundation of Christianity, then I need not refute his assertion here.

KHILAFAT LIBRARY

11. He further says that many of the Prophet's visions were "colored by events of the Old and New Testaments". This is a sweeping remark. The author ought to have mentioned some of the visions which, to him, were so coloured. Granting that some visions were so coloured, it does not detract anything from the truth and dignity of the vision ; it only verifies the truth of some of the events of the Testaments. Our Christian friends ignore one fundamental thing that, according to Islam, all religions, Christianity, Buddhism, Judaism, Hinduism, etc., were from the same Divine source, and their scriptures, too, were the words of God, although they suffered interpolations later, which necessitated the sending down of a Perfect Book containing the basic teachings of all religions, and protected from interpolations, till the last Day. So God sent down the Holy Quran and made arrangements for its perfection, too. If, therefore, some of the Prophet's visions were akin to those of the former prophets, it only shows that all prophets were from the same God.

12. The author says that "in despair of making headway",

he sent some of his followers to Abyssinia. The writer here betrays ignorance of the spirit and function of prophets who act only under Divine guidance and inspiration. They only carry out the will of God, undaunted by oppositions and defeats, having firm faith in their ultimate success, being repeatedly assured by God of His help.

Besides, can a man of Muhammad's spirit, faith, and reliance upon God, who, when in the cave of Thaur, and over-taken by the enemy, said to his only companion, "Fear not, God is with us"; who, while resting alone under a tree, and asked by an enemy, with sword in hand, "Say, who will now save thee"? said, "Allah", in a tone so firm that the sword fell from the hand of the enemy; who, in the battle of Hunain, when the Muslims were in a state of stampede and he was left with only a few companions one of whom, holding the reins of his mule requested him to retire from the field for a while, said, "Let go the rein of my mule, I am a Prophet, not an imposter," and so saying, advanced alone toward the enemy; who, when asked by his uncle to make a compromise with the idolaters, who had warned him that if he failed to dissuade his nephew from denouncing their idols, he would lose his leadership, said, "Uncle, I don't want you to lose your leadership, if you fear that you will lose your leadership, only disown me; but, as for me, I will not desist from proclaiming the Unity of God, even if they place the sun on my right hand, and the moon on my left hand." Can a prophet with such a firm faith in his mission and in Divine help ever be in despair?

KHILAFAT LIBRARY

13. The author says, "In the hope of bringing peace to the city (Medina) the elders approached Muhammad and offered to make him king". Though there is no disparagement in the statement, yet perversion of historical truth there is. The Medinites never offered kingship to him and how could they offer it to a helpless, persecuted and excommunicated fellow, belonging to a different tribe and a different city; having no influence, no followiug? The fact is that a few Medinites who went to Mecca on the occasion of a pilgrimage heard him, accepted him, and then asked him to proceed to their city and preach his faith there. It was an invitation to preach Islam and not an offer to be king.

14. "The last ten years were years of war, ambush, of sudden raids," says the author ; as if the Prophet had no religious or spiritual function to perform. What a perversion of truth. These were the years during which the Prophet, (peace and blessings of God be on him), dovoted himself to the religious training and spiritual up-bringing of his followers. Of course, he had to fight, now and then, but in self - defence, and not in aggression. To depict as a raider one whose Book says, "There is no compulsion in religion", and then again says, "Only for God's sake fight those who fight you, do not attack them first ; God does not love the aggressor;" the person who distributed all he got among the poor and the needy, whose house consisted of only one room without any furniture, all through his life, even when he was a king ; the person who, when died, left nothing in his house except a few dates—is indeed a great travesty of truth. The writer seems to have written the article, not from the study of history, but from the study of the writings of hostile critics who, blinded by prejudice, and consequently unable to see the beauty of Islam and the spiritual force of its Founder, attributed all the success of his Mission to violence. But truth always triumphs. In spite of their straining every nerve to depict Muhammad and his teachings in the darkest colour possible, Islam is progressing, not only in Asia and Africa, but also in Europe and America, and Muhummad's true and sincere lovers are daily increasing the world over, and are invoking God's blessings upon him, day and night. To think that a raider would enjoy the deepest love and reverence of millions and his lovers would multiply to hundreds of millions today, after thirteen centuries, is indeed unwise.

KHILAFAT LIBRARY

15. The expressions "shaken", "took refuge", and "walled city", in the statement. "Shaken by defeat, Muhammad took refuge in the walled city," is expressive of low estimation of the most veteran and resolute Prophet to whose valour, determination and firmness of faith in his Mission and Divine Assistance, reference has already been made. His patient and cheerful endurance of inhuman tortures and persecution for a long period of thirteen years, also go to prove that a man of his mettle and spirit can never be shaken by any defeat.

16. Then quoting imperfectly the last words of the Prophet, peace and blessings of Allah be on him, he says, "but no one knows exactly what he said". This remark of his clearly shows that he did not read any authentic book of Ialamic history, his knowledge is based merely on the remarks of the hostile critics and opponents of Islam. The last words of the Holy Prophet were too distinct and too well-known to admit of any difficulty in their apprehension. The words were, "To my Friend, the Highest of the High, to my Friend, the Highest of the High", meaning clearly that he was returning to his God.

17. Referring to the Holy Quran, the writer says, Some of the verses are composed with "extraodinary violence". The writer means te suggest that the verses of the Holy Quran were of human composition. To this our only reply is that, to us Muslims, every word of this Holy Book is revealed by God, and human brain had nothing to do with it. If the writer wants, we can furnish him convincing proof of its being a Revealed Book. As for the word "violence," we can not make out what he means by "violence" here. To us it conveys no sense at all.

KHILAFAT LIBRARY

18. Referring to the Islamic conception of life in paradise, he says, that it will be a life "of liesured ease". But Islamic scriptures do not support this view. The life in paradise, according to Islam, will not be a life of inactivity, freedom from engagement or exemption from occupation. The blessed ones there will be very active, constantly glorifying God and desiring knowledge and realization.

19. By saying, "Judaism profoundly affected Islam, and Muhammad adopted some of the Jewish customs and practices," the author suggests that Islam had no orginality, it was greatly a production of Judaism, and the Prophet adopted some customs and practices of that faith, of his own accord. It has already been said that Islam claims to be, in essence, the same religion that had been revealed by God, from time to time, through His Prophets—Adam, Noah, Abraham, Moses, Jesus, Krishna, Buddha, etc., attaining perfection at the hands of the Holy Prophet. So it is essential that some of the precepts and practices of the previous faiths have found recognition in Islam. Because eternal

truth would have to be the same in all ages but it must be asserted and can be demonstrated that wherever the Holy Quran differs from the accounts of the older books, whether in the matter of doctrine or history, it comes out supreme.

20. Then again the writer says, "The Jewish angels are incorporated bodily into the texture of Islam, their flaming wings wheel across the landscape of Muhammad's imagination with irresistible power and terror, blazing with God's fire". This is a remark too frivolous to deserve any serious consideration and comment. This much will suffice to say, that Islamic angels are not corporeal beings. They have no physique, although they can, sometimes, appear in physical form, as they did come to Jesus, peace be on him, in the form of a dove.

21. His statement, "The stories of the Old Testament are told as they might have been seen from some mountain deep in Arabia," is also too frivolous and vague to need any comment.

KHILAFAT LIBRARY

22. But the statement, "And in the end, Muhammad turned against the Jews who had welcomed him in Medina. He salughtered them unmercifully", is the most serious and at the same time, the most unwarranted one. He has made an entirely sweeping and unscrupulous remark without giving any proof, argument or justification to support such a heinous allegation against such a Holy Personage. I wonder how he could be so unscrupulous and audacious as to impute such an atrocious conduct to such a noble, generous, kind-hearted, beneficent, and magnanimous Personage, peerlessly kind, condoning and forgiving his bitterest and deadliest enemies, as history eloquently testifies. He forgave the Jewish lady who had administered poison into his food, he forgave the enemy who wanted to kill him while he was resting alone under a tree; nay, he forgave thousands of Meccans who had meted out the most cruel treatment to him and his followers. For the sake of peace he condescended even to have his Divine title of Prophethood struck off the deed of truce executed at Hudaibiyyah. To give such a man the epithet of a merciless manslaughterer, how horrible! It is obvious that the author did not consult history, he only read the hostile critics or was carried away by

his own prejudices against Islam. To write an article on such an important Personality, he ought to have read the opinions of some unprejudiced impartial writers on Islam. Would that he had, at least, read the book, "Apologie de Islamism," written by an Italian, non-Muslim Professor, Laura Vagilieri.

The fact is that the Jews of Medina violated the covenant they had made with the Muslims to defend the town against the invaders. When the Meccans invaded Medina, and besieged it, the Jews not only refused to help the Muslims but, in utter disregard of the treaty, joined the Meccans and plotted to attack the Muslims from the rear. When they found that their secret designs had become known to the Muslim they began to help the enemies of the Muslims more openly. But God granted the Muslims a miraculous victory. A wind blew and extinguished the camp fire in one of the tents of the enemy. Taking it for a bad omen, tbe campers withdrew from the battlefield for the night to join it again. Others followed suit. An army of about twenty thousand strong disappeared in the twinkling of the eye. Thus the Muslims won a victory. The Prophet then sent some men to the Jews to explain why they had behaved so treacherously, instead of showing any repentance, they insulted them and abused the Holy Prophet and the Muslims vilely and started fighting. Their women also joined them, and one Jewish woman killed a Muslim soldier. But, at the end, finding themselves unable to hold out any longer, they sent word to the Prophet asking him to send a man to talk about peace. The Prophet accepted their overture, and sent the man whom they wanted. The man advised them to accept the award of the Prophet but as ill luck would have it, they refused to accept the award of the Prophet and proposed that they would accept the award of one Sa'd bin Mu'ad, and accept any punishment he would propose. The Prophet accepted their demand. Then Sa'd gave his award according to the commandment of the Bible, which is as follows :

KHILAFAT LIBRARY

> "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the peo-

ple that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it: And when the Lord, thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee". (Duet. 20 : 10-14).

Now, Sa'd, who was friendly to the Jews, his tribe being in alliance with them, finding them unwilling to accept the award of the Prophet, decided their case according to their own laws. The responsibility does not lie on the Prophet and the Muslims, it lies on the Jewish law and the Jews themselves who chose Sa'd to be their arbiter. Had the Jews surrendered themselves to the Prophet, he would certainly have treated them much more leniently, because, on many occasions, the enemies were forgiven by him. If any cruelty was perpetrated on the Jews, it was due to the Jewish law and the Jews who chose Sa'd as their arbiter. So the critics should lay the whole blame on their own shoulders and not upon the Prophet.

KHILAFAT LIBRARY

23. Towards the conclusion, the writer says that the Holy Quran attributes to Jesus the power to raise the dead. It is a misinterpretation of the teachings of the Holy Quran which says emphatically that none but God can give life or cause death, and it repudiates the Divinity of Jesus in unmistakable terms. Indeed the Holy Quran assigns to him the rank of a Prophet, who quickened the spiritually dead and cured the spiritually diseased.

24. At the end, the writer says that Belal was the Prophet's slave, and the Prophet had no religious objection to slavery and Belal was not set free until after his death. Belal was never a slave of the Holy Prophet, he was the slave of a non-Muslim who persecuted him most brutally and tried to make him

recant, but he steadfastly persisted in his faith, suffering the cruel persecution cheerfully, till, at last, his freedom was bought by Hazrat Abu Bakar. He became a free man, and was later appointed the summoner to prayer.

The Prophet encouraged the emancipation of slaves, by words, as well as by deeds. After his marriage with Hazrat Khadija, the first thing he did, was to set all her slaves free. He laid down that if a person beat or abused his slave, the only expiation lay in setting him free. He further says that if a person sets a slave free, God will save every part of his body, from the torment of hell.

Islam recognizes no such class of people as are slaves by birth. The only persons who may be deprived of their freedom are prisoners of war, and such prisoners, too, can earn their freedom by various means, e.g. payment of ransom, by themselves, their friends and relatives or anybody else, Islam has opened many avenues for them toregain their freedom. If a prisoner offers to do some work with a view to earning some money to pay his ransom, the master is bound to give him such an opportunity.

25. Lastly, the author says "In time there came subtle alterations in the texture of the religion, for each advance of Islam across the world added new colors, new perspectives". It is not at all true. In spite of Islam's advance across the world, and inspite of the division of Muslims into several sects the fundamental doctrines, precepts, and practices, and the Book are the same even today as they were at its inception, thirteen centuries ago. The Holy Quran is the only Book in the world, which has not suffered any interpolation, whatsoever, and every word of it is the same today as it was when it was revealed. Of course, the doctrines and scriptures of Christianity and all other religions have undegone so many changes and interpolations that the real and true teachings and scriptures of those religions can hardly be recognized.

BHAGAT LIBRARY

In conclusion, I agree with the writer that the Quran teaches one brotherhood of entire humanity, and it is inconceivable that the God of Islam should have any colour, and that, to a true Muslim, race hatred is unthinkable.

BOOKS ON ISLAM AND ON COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 PP.
4. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 PP.
5. **Islam in Africa** *by* Mirza Mubarak Ahmad
6. **Our Foreign Missions** *by* M. Mubarak Ahmad
7. **Where did Jesus Die** *by* J. D. Shams
8. **Islam** *by* J. D. Shams
9. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D. S.S.P. (London)

Can be obtained from :

The Review of Religions, Rabwah,
West Pakistan.

KHILAFAT LIBRARY

Just out !

ISLAM MEETS THE MODERN CHALLENGE

BY

NAFEESUR RAHMAN A.G. SOOFI

BOOK ORDERS IMMEDIATELY

Regd. L. No.5746

'Al-Bushra'

Illustrated Quarterly Journal in Arabic.

Published by :

Al-Jamia Ahmadiyya, Rabwah,
West Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription Rates :

Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published fortnightly, in

K E N Y A

on

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND CONTEMPORARY AFFAIRS OF
KENYA AND E. AFRICA.

Annual Subscription Sh. 10/-

Write to :

P.O. Box 554
NAIROBI. KENYA